SOUVENIR PAMPHLET
of the
BETHANY INDIAN MISSION

WITTENBERG, WIS.

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Souvenir of the

BETHANY INDIAN MISSION

COMPILED BY
REV. T. M. RYKKEN

Price \$ 2.50

Prof Axel Jacobson

Mrs Axel Jacobson

To
AXEL JACOBSON
SUPERINTENDENT
PROFESSOR, AND CHRISTIAN
GENTLEMAN,
THIS SOUVENIR PAMPHLET IS
DEDICATED
IN GRATEFUL RECOGNITION OF HIS
LONG LIFE OF UNTIRING LABOR
FOR THE INDIAN MISSION
OF THE NORWEGIAN
LUTHERAN CHURCH
OF AMERICA

BETHANY INDIAN MISSION, 1920

The Purpose of this Pamphlet

THE need of the Indian is real. There is no question about that. It is not only a need of the Gospel. This need is very pronounced, for even now the Indians meet in their old heathen ways, to sing their weird songs and beat the drum, etc., at times in places so near our church in the settlement that the roll of the drum is clearly audible even in the church.

There is also the danger now that many of the Indians are beginning to see the need of a new religion, that some of the white people, mostly thru the mail, scatter false doctrines. It means that we must continually be on the alert, and constantly hand them the positive Christian religion.

There is also the educational need. We are giving thoro instruction to those we have at our school, but there are many who cannot come here, not because we lack room, but because of the expense of providing for so many. Many of the Indian children are very apt.

Then there is the economic need. The Indian more than any people in our land, lacks the ability of caring for himself materially. Even when he has money, sometimes hard earned, he cannot grasp the value of buying only necessities and saving for the "rainy day"—but he must spend it all some way, and thereby remain in perpetual need. It takes good judgment to deal with the Indians on this subject. We are using every opportunity we get to teach them to save money and value it rightly. Still there are those who really have no bread winners, and therefore must be helped. If they can earn enough to buy food, they are in need of clothes, therefore it is of great importance that we receive clothing to give them.

This pamphlet contains an historical sketch of this Indian Mission, and a number of photographs and pictures which speak plainly of the institution, the force at work here, and the people for whom we are working.

It is our earnest prayer that the pamphlet will so impress the kind members of our Church, that they will not only receive a fuller knowledge of the Mission's existence, and of what it is endeavoring to do, but also that their hearts may be kindled to a deeper interest in this branch of our Church's field of labor, that they may render a greater help in the maintenance of this Mission.

The pamphlet will be sold for the small price of 25 cents, the receipts to be used in paying for the publishing of it. If more is received than this pamphlet costs, it is to go to the Indian Mission.

T. M. RYKKEN.

Historical Sketch of the Bethany Mission

IN endeavoring to give an historial outline of our Bethany Indian Mission, it is not our purpose to go into details, but simply to give the main historical facts interspersed with a few every-day happenings, which we hope may interest you.

Our Norwegian Lutheran immigrants were a serious and earnest group of people. They came to this country bringing with them no money but an indomitable courage; honesty and upright hearts, and a determination to make this land of great privilege their home. They brought with them deep religious convictions and a determination to spread this most blessed heritage to those less unfortunate. So it was that in the eighties, when Rev. E. J. Homme, cutting his way thru the immense woods of northern Wisconsin, where he proposed to build an orphans' home, discovered the Red Man wandering about without hope and without God. He called the attention of Pastors Larsen, Ruh, and Dahl to the matter, and these men agreed among themselves to start an Indian mission, and as a result, 40 acres of heavily timbered land was bought some four miles west of the village of Wittenberg. This was in 1884. A man by the name of Morstad was placed in charge, and a log house built to accommodate the missionary and a few children.

It was no easy task to get a foothold among these people, as they seemed contented in the immense woods. There were plenty of wild animals for food and clothing, and they saw no need of changing. Mr. Morstad endeavored to learn the Indian language, and succeeded in getting three or four children into the school; but seeing little success, he resigned in the fall of 1886. The children were brought into the Homme Orphans' Home. In the meantime a suitable building had been erected near the village of Wittenberg, and 80 acres of land purchased by the committee before mentioned. Meanwhile the matter of beginning an Indian Mission had been taken up by the Norwegian Synod, and the property was now deeded over to said synod. Rev. T. Larson was called as the first superintendent, moving from Harmony, Minn., to Wittenberg in July, 1887, where the building was dedicated and called Bethany. This was on July 4th, and eight children were then at school. We find that the first Indian baby was baptized on this occasion, and that our venerable President Nordby of the Eastern District was one of the sponsors.

BETHANY INDIAN MISSION 1920

In the winter of 1888, Axel Jacobson was called as teacher and assistant to Superintendent Larson. Meanwhile we discovered that we had other tribes, more accessible and easier to interest in educational matters, namely, the Oneidas, Stockbridges, Brothertowns, Menominees, and Chippewas, some 20 to 40 miles distant from the station. Soon we succeeded in getting children from these tribes entered in our school, and our Winnebagoes, for whom we were especially solicitous, became a little more accessible.

We received support from the government to the extent of a certain amount until 1895, when all contracts with church schools were abrogated.

Finding that our school could not be supported wholly by donations on account of the attendance having increased, and receiving a proposition from the government to buy our Mission, the synod decided to sell the same to the government, which was done in 1900. Now our mission moved to Ingersoll, 7 miles west, on a large farm, purchased for the use of the mission. During the years 1893 to 1900 Axel Jacobson acted as superintendent for the church and government, and Rev. B. Hovde as mission pastor. Splendid work for our young Indians was done by Pastor Hovde in this space of time. From 1900 to 1902 he acted as superintendent of the Bethany Mission at Ingersoll. Pastor Hovde resigning on account of old age, Mr. O. C. Tosterud was called as superintendent. He held this position until October 1, 1913, when the mission was moved back to Wittenberg. The mission board acquired the Wittenberg Academy buildings, and Axel Jacobson was called as superintendent. From 1900 to 1907 Rev. O. A. Strom was mission pastor at the government school. From 1909 to 1917 Rev. M. C. Waller was mission pastor at Ingersoll, and later at the mission house at Wittenberg Academy. Thoro Christian instruction was given the pupils under the splendid efforts of these men.

The mission was run successfully at the Wittenberg Academy site with an attendance up to 75 children, until 1917, when the Government Indian School was closed on account of the war. The property stood abandoned until 1918, when our Church repurchased this institution, then much better equipped, for a small consideration. The former academy property was turned into an old people's home. Now we are back at our first station. Here the mission has prospered the past three years, and a great blessing has befallen the Indians. The attendance has varied from year to year, until at this writing, 139 children are cared for, fed, clothed, and instructed in all things pertaining to good citizenship,

School Building

Bethany
Mission
Church

Employees'
Building

Laundry

and, above all, are instructed in that which pertains to eternal life. We have been fortunate in securing good Christian teachers each year—teachers who have been self-sacrificing, and worked solely for the good of the children. Honorable mention might be made of Alice Johnson, Oline Lysne, Eureka Jordan (Indian), Magda Hoel, Marguerite Hovde, and Charlotte Hammer.

The work is very encouraging now. The Indians are really very interested in it themselves. It is far different from what it was during the first years. In the earlier days we would travel day and night, week after week, trying to induce the old Indians to send us their children, whereas now the children are brought to our doors. There was a time the medicine men would come and give this instruction: "You may take my children and teach them to read and write, but I will tell them about God" (none wanted to see their children baptized or confirmed); now they are, as a rule, very anxious to have their children baptized and instructed for confirmation.

To refute the assertion often made, even by educated people, that it is an impossibility to fully civilize and Christianize a heathen in the first generation, let me narrate the following:

It was back in the nineties, some years after we had started our Indian Mission. Those were different days. It was next to impossible to get the Winnebagoes to send their children to our school. I took regular trips out to the different camps, pleading with the old folks to send their children to school. Old man Bear, a typical, full-blooded Indian, had a good looking boy named Tom, who was about nine years old. After pleading at intervals, whenever occasion permitted, during almost a year, we succeeded at last in getting the boy into our school. I recollect as if it were today that stalworth Indian appearing at the school, with this bright, black-eyed boy, clad from top to toe in buckskin clothing, and his cue, nicely braided, hanging down the back of his head. (All these Indians, men and boys, wore the cue. The old superstition was still in force that a man who had lost his cue, in other words had been scalped, would never enter heaven, the happy hunting grounds.) Now came the crucial test. All our boys must bathe, change clothes, and have their hair clipped on the day of admittance. I personally took Tom, after the father had left, down beneath the maple trees, and clipped his head close, cue and all. After this I had him remove his buckskin clothes and don others. I carefully wrapped the buckskin suit in a bundle to have it ready for

INDIAN CHURCH

INTERIOR OF INDIAN CHURCH

the father when he should call for it. The next morning Mr. Bear came. Tom was getting his first start, and in came Mr. Bear. One sharp glance at the boy and another at me, and I felt as tho I were pierced thru by it. I shall never forget that look. Coming closer to me, he made signs by pointing to Tom's head and clothing. I understood what he wanted, and made signs for him to sit down until I let the pupils out for recess. Recess came, and I beckoned to Mr. Bear to come with me, and I would get the buckskin clothing. When the bundle was handed him, he made me understand that he was pleased with that, but yet he pointed to his head. Then I thought of the cue. We proceeded down the side hill to the maples. He carefully picked up the cue, wrapped it in the bundle with the clothes, and departed.

Tom stayed at our school constantly. Peculiarly enough, he never asked for permission to leave the school and go home, even on a visit. A singular case. The father came to see him often, and I sometimes felt sorry for the old man when Tom refused to go home with him. Tom was interested in his studies, also joined our small school band, where he played the "E flat" bass horn. I heard it expressed by a good musician, "Tom has us all beat; he plays 'Rocked in the Cradle of the Deep' much better than a white man."

Tom learned to know what Christ had done for him, and was baptized and confirmed at our school. When thru here, he went to the Carlisle Indian School, making a splendid record. At the outbreak of the Philippine War, he was sent as leader of a small military band, and stayed two years. He was honorably discharged, appeared at our office one day, and was exceedingly glad to be back here. The first he said was, "Mr. Jacobson, your mission school has brought me the greatest blessing in my life. The things taught me here, viz, what Christ did for me, and what He expects of me has been my guide so far. I now want to take up a course in your academy, and see if I cannot do something for my people that they too may see the light."

Tom entered our academy. but God willed it otherwise. He was taken sick and died. During his sickness our pastor visited him, and gave us the assurance that Tom died a believing Christian. The principal of our academy made the statement, "Tom was the most orderly, prompt, and well behaved student at the academy."

Many other instances might be related.

From the time our mission was started up to the spring,

Superintendent's
Cottage

Bethany Mission
Office

Boys'
Dormitory

Girls'
Dormitory

of 1920 we have baptized 351 infants and adults. We have confirmed 142, and have had 425 attendants at communion.

God has opened the door. We have now splendid quarters, and room for some 50 or 60 more than we have at present. We have also received applications for more than this number, but where are our means? We need beds and bedding, school desks, and means to support these unfortunates.

When we think back to the time we began the work here, and think of the obstacles confronting us, and how different the attitude of the average Indian to our mission is now, we must wonder and exclaim, "Blessed be the Lord God, the God of Israel, who only doeth wondrous things" (Ps. 72:18).

As God has opened the door for us, will not you, kind reader, with prayer and gifts do your part to the end that our work may be enlarged, and all these young may be admitted into our mission, and become a salt among the remaining people who still live in darkness?

Will not you, out of the abundant blessings which, in a way, you have inherited from the Indian, in the lands and possessions left you, share in assisting him to become partaker of the spiritual blessings you possess?

Consider for a moment: there are 300,000 Indians in the United States, and only one Norwegian Lutheran mission, and one German Lutheran mission among them.

*Shall we whose souls are lighted
With wisdom from on high—
Shall we to men benighted
The lamp of life deny?*

Shall we who know the Law to be our schoolmaster to drive us to Christ, and Christ the propitiation for our sins, which knowledge impels us to be the children of God, zealous of good works, shall we, I ask, deny these our Christian fundamentals to the heathen directly before our doors?

Hoping this little pamphlet may in some measure increase our interest in the salvation of the Indian, I am

Fraternally,

AXEL JACOBSON.

Wittenberg, Wis., March 16.

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5407 Franklin Ave., Cleveland, Ohio.

What the Bethany Indian Mission Has Done for Me

MY name is Harry Thunder. I am a Winnebago Indian boy, 17 years old. This is my second year at the Bethany Mission. Before coming here I spent two years at a government Indian school. Altho I learnt many things at that school, it did not do nearly so much for me as the Bethany Mission has done for me.

I had not stayed long at this school before I noticed that the spirit of the school was different. At the former school we obeyed thru fear of punishment. Here we are taught to obey because it is God's desire that we should do that which is right.

I did not feel so much at home in that school as I do in this one. Here we have Christian people to care for us and teach us. I am very thankful to the mission for this.

But my greatest reason for liking this school is that here I was taught to love Jesus and to believe that He is my Savior who has redeemed me. The Government School never mentioned these things. At this school we hear the Word of

God every day, and sing hymns of prayer and praise to Him morning and evening.

During the first year that I was here I was taught the Word of God, and I was very interested in learning it. I had never seen a Catechism nor an Explanation before I came here. After having received instruction thru the year, I was baptized and confirmed. I shall never forget that day. It was the greatest day for me. I am very glad that I came here, and that I have learnt to know and believe in my Savior.

This year I am taking Bible study. I find it very interesting and beneficial.

I am in the eighth grade, and I enjoy the work very much.

CONFIRMATION CLASS, 1921

If I can finish my grade this year, as I hope to, I plan to take up further study next year.

It is my wish to become a missionary among my people. There are so many of them who have not heard the Word of God. They have not heard of Jesus Christ coming into this world to suffer and die for us, in order that we might obtain eternal life thru faith in His merits. They serve strange gods instead of the one true God. They pray to rivers and lakes, animals, trees, and many other things. Because of this their home life is often miserable and pitiful. It would be so different if they could learn about Jesus, and accept Him as their Savior, and be willing to serve Him.

I hope that this school will always continue its work so that many other boys and girls may have the opportunity to come here and study the Word of God, and learn to live as they should.

HARRY THUNDER.

What the Bethany Indian Mission Has Done for Me

MY name is Stella Hill. I am an Oneida Indian girl, 14 years old. I have attended school here at the Bethany Mission for some time. I like it very well at this school. We are made to feel right at home here, and that makes it so pleasant. There are not so many children here as at some government schools, where they often have over 300 boys and girls. That helps us to get better acquainted, and we feel like brothers and sisters. Here we go to school all day. At the government schools it was always half days at school. I like it better this way, for we learn so much more.

The teachers and the matrons mean a great deal to me, because they are Christians, who teach me the love of God. They tell me to do that which is good, not because we shall thereby escape punishment, but because we are God's children. If we really love Him, we like to do that which is His will.

The government schools were good in that they taught us how to read, write, work problems in arithmetic and such common studies. But we are taught that here too, and besides that we have an hour of religious instruction every morning. Here we have confirmation class too, and a class in Bible study. We have devotion every morning and evening. We learn to sing hymns out of the Lutheran Hymnary, hymns which really mean something.

We also have services in our little church on the Mission Hill every Sunday. We have a choir that sings every Sunday. These things we could not have at the government schools.

Since we know that the kind people of our Lutheran Church pray for us, it makes it easier for us to do that which is good.

All these things make me feel very grateful to the mission. It is my wish that I in time may do something for the mission, by doing something for my people, to show that what the mission has done for me has not been done in vain.

STELLA HILL.

THE ENROLLMENT, 1921

LOUISE ARCHIQUETTE
 MARGARET ARCHIQUETTE
 PIERCE BAIRD
 LUCY BOYCE
 LIALA BOYCE
 EDITH BLACKHAWK
 PHILIP BLACKHAWK
 HAROLD BUCHANAN
 MARIE BADSOLDIER STACY
 MITCHEL BADSOLDIER STACY
 REBECCA BADSOLDIER STACY
 LENA BIGTHUNDER
 ELMER BIGTHUNDER
 JEREMIAH BIGTHUNDER
 ADELAIDE BLACKHAWK
 MAYME COULON
 CATHERINE COULON
 AMELIA COULON
 HOWARD COULON
 JACOB COULON
 VIRGINIA COULON
 PAUL CHRISTJOHN
 MARIE CHRISTJOHN
 ROSE CLOUD
 LUCY CARIMONY
 ALLEN CARIMONY
 ANNIE DICK
 VENVORTH DICK
 GRENDALL DICK
 DORA DECORAH
 EVA DECORAH
 HELEN DECORAH
 WANDA DECORAH
 ERNEST DECORAH
 MITCHELL ELM
 MABEL ELM
 JAMES FUNMAKER
 GEORGE FUNMAKER
 DANIEL FUNMAKER
 ELSIE GREEN CROW
 ANNIE GREEN CROW
 MARY GREEN CROW
 GEORGE GREEN
 VICTOR HILL
 GEORGE HILL
 ESTELLE HILL
 ROMONA HILL
 KATHERINE HILL
 MARGARET HOUSE
 VERA HOUSE
 LEONARD HOPINKAH
 ADAM HALL
 WILLIAM HILL
 BROWNELL HILL
 JOSEPHINE HILL

ISADOR JOHN
 JASPER JOHN
 ELIZABETH JOHN
 HOWARD JOHN
 RENO JOHN
 FLORA KING
 JULIA KING
 LAWRENCE KIRKWOOD
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 EDMUND LINCOLN
 EDWARD LONETREE
 FRED LONETREE
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 NEOMA LYONS
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 RUTH MALLORY
 DANIEL MALLORY
 JESSE MIKE
 THOMAS MIKE
 DORA MALLORY
 MALINDA NYNHAM
 GEORGE NYNHAM
 ELECTA POWLES
 AGNES POWLES
 OSCAR PIGEON
 SARAH PIGEON
 FRANK PIGEON
 LOOMIS PETERS
 AGNES PAYER
 MINNIE PAYER
 SARAH PAYER
 RUTH PAYER
 FERDINAND PALLADEAU
 DANIEL ROCKMAN
 MILDRED ROCKMAN
 ADA STACY
 LENA SUMMERS
 SADA SUMMERS
 HATTIE SUMMERS
 RAYMOND SUMMERS
 WILMAE SICKLES
 LESTER SMITH
 ISABELLE SMITH
 CASTESON SWAMP
 EVELYN SWAMP
 LUCY STEVENS
 SHALTON STEVENS
 JOHN STACY
 FRANK STORM
 JOHN STORM

ANTONE STEVANS
HENRY STEVANS
CLAYTON SKENANDORE
LEO SKENANDORE
LUCILE THOMAS
JOSEPH THUNDERCLOUD
OLINE THUNDER
HARRY THUNDER
LENA WHITE PINE
JOSEPHINE WHITE PINE
RAYMOND WHITEWING
LOWELL WHITEWING
MARTHA WHITEWING
FRANK WABSHAGAIN
HERMAN WABSHAGAIN

LENA WABSHAGAIN
EARL WILLIAMS
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NANCY WILLIAMS
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MIKE WHITE
EVELYN WHITE
DAVID WHITE
AMELIA WEBSTER
ANGELINE WEBSTER
FRED WHITE EAGLE
JESSE WHITE EAGLE
HOWARD WALKER
AMELIA WILSON
FANNY WILSON

AN INDIAN FAMILY AND THEIR WINTER HOME

PRIMARY PUPILS

MUSIC PUPILS

MINNIE WHITE WING AT HOME

BAPTISM CLASS, 1920

BIBLE CLASS, 1921

FIRST TO THIRD GRADE PUPILS

FOURTH TO EIGHTH GRADE PUPILS

Electa
Powless
Likes Dolls

A
Load of
Indians

Up the Fire Escape

Mrs. Rykken
and Beatrice

Plymouth Rock Safe

Three Sturdies

A Nice Group

Just "Dressed Up"

Indian Friendship Dance

Indians
in
Garb

A Party
at Rykken's

Prof. Jacobson and
Some of the Children

Wilmae Sickles
and Her Brother

Coasting

Lots of Bread
(Vaisgobra)

Typical Indian Home

Another Indian Home

They Carry Babies
on Back

Indians Dressed Up

Mother and Baby.
Cradle View

River Scene by the
Indian Church

Holding Down
Plymouth Rock

Agnes Jacobson
and Two
Indian
Children

Indian Girls have a
Liking for Dots

Mrs. L. Archibette,
Laundress

Maggie Decorah
(baptized Nov. 26, 1920)

A
Chicken is the
Center of Attraction

The "Big Four"

Recreation

After the Battle

Aones Payer and
Liaila Boyce

The
Girls in
the Swings

On a
Sunday
Afternoon

Part of Upper Room

Part of Primary Room

Miss Amerson
and Some of Her Charges

Elsie Greencrow
Making Mud Pies

MRS. CARRIE CLOUD
AND ELIZABETH STACY

FRED LITTLE SNAKE AND
FRED AND JAMES SAM

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